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Franciscan Herald and Forum



Franciscan *Herald and* Forum

Official Organ of the Third Order of St. Francis in North America.

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Cover Picture: The lowly and the humble has God chosen to confound the wise and the prudent! The lay brother saints in the Franciscan Order are numerous and are God's object lesson to the others engaged in more external apostolic works to teach them what a store house of prayer and good works is needed to bring God's graces on their endeavors. St. Paschal Baylon is a lay brother patron of the Eucharistic congresses; St. Charles of Sezze is a lay brother example of an unlearned mystic; And St. Salvador of Horta was the wonder-healer of his day to whom thousands flocked for cures. The Grand Inquisitor of Spain also came—to see that all was in order. And he came incognito. St. Salvador walked through the crowd to meet him and knelt to kiss his hand. "I always think of myself," he said, "as a sack full of straw; the sack is indifferent as to whether it lies in a stable or is brought into a magnificent room." (*Franciscan Book of Saints*, p. 186)

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CENTRAL OFFICE

News Letter



"THE THIRD ORDER Story," new television film produced by The Hour of St. Francis, is now available for showing in your fraternity. Your regional director has full particulars. Here is a list of 25 Regional Chairmen for the promotion of this project to put the Hour of St. Francis on TV. Each fraternity is to appoint its own Fraternity TV Chairman to handle the details for showing this film in the local fraternity; the Fraternity Chairman gets film and materials (leaflets and envelopes) from the Regional Chairman. Here they are:

- | | |
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"The Third Order Story"

The Hour of St. Francis is embarking on an all-out television effort. It will bring the message of St. Francis into millions of American homes. Television is the Apostolate of the 20th Century. It is a powerful force in American life, reaching 155,000,000 people daily.

The first film, entitled "The Third Order Story," has been produced professionally in Hollywood. It gives new insights into the Third Order, and, importantly, it shows what The Hour can do in television. About 100 people, mostly Third Order members, appear in the film. Prominent Hollywood TV actors are in the cast, among whom are:

Ken Peters — wide experience in television. MC for "Crusader Rabbit" and "Richfield Success Story."

Mark Allen — has appeared in many Broadway and TV plays. Recently joined the Third Order.

Jeanne Bates — 15 years under contract to MGM studios. Very active in TV.

Vic Perrin — often seen in "Gunsmoke" and other television shows.

Watch for the announcement of the showing of "The Third Order Story" in your fraternity. Or get in touch with the nearest Regional Chairman if your fraternity is not yet informed. This project will depend for financial backing on members of the Third Order of St. Francis. Support will also be sought from everyone interested in promoting good television. We urge you to attend the showing of this first film, at which time you will hear all details of this very important project of the Third Order.

(See page 81)



FRANCISCAN HERALD AND FORUM



Applying Christianity in the Spirit of St. Francis

NOW IS THE HOUR!

THE NATIONAL THIRD Order all-out endeavor to put the Hour of St. Francis on TV must not fail!

Nor will it fail if the directors, prefects and officers of the 1300 fraternities in this country take a minute off to follow the instructions carefully and get behind the organization wheel that has been set in motion to bring the plan to a fruitful conclusion.

The "Central Office Newsletter" in this issue notes the Regional Chairman of this Hour of St. Francis TV endeavor. It is each fraternity's duty to get in touch with the Regional Chairman first of all by appointing a Fraternity TV Chairman to handle (1) the showing of "The Third Order Story" for his own fraternity and (2) to see if plans can be made to have "The Third Order Story" shown to other Catholic groups in order to interest them in this 20th Century Apostolate of TV.

The stories which The Hour of St. Francis has produced for radio over the years have the impact that must be doubly compounded by now putting these same or similar anecdotes which demonstrate a Catholic way of living on the TV medium!

The Hour of St. Francis has the material, it has the know-how to produce the TV films, it has the personnel at its command with dozens of top Hollywood stars, it is located in the film-capital of the world, and it has the name and reputation in the communications industry to put the Third Order's best foot forward.

WHAT THE HOUR OF St. Francis does not have is finances.

The RADIO Hour of St. Francis is well taken care of by the per capita contributions.

The TV Hour of St. Francis can only be taken care of by direct contributions of the tertiaries who see in this new endeavor an opportunity of becoming TV apostles of the 20th Century. By pledging an amount of \$25.00 a year and sending it directly to the Hour of St. Francis, every tertiary becomes a TV Apostle. This can be done also by pledging to send in the \$25.00 in twelve monthly installments of \$2.00 each, or of sending in lesser amounts of \$1.00 a month.

All of this is surely not just to get "publicity" for the Third Order of St. Francis. All of this is a mission, an apostolate. It is St. Francis again sending out his disciples to do what they can to bring the world to Christ in a Christian order of things.

In a modern world of communications, this is our first modern concerted effort to convey the message of St. Francis to the public. It is our order's response to our Lord's injunction—compel them to come in!

The time is ripe for the message.

The popes and the bishops have told us in ringing words that it is time to get back to God's commandments.

The popes and the bishops have told us that it is time for man to fill himself with Christian respect and love for his fellow man.

Like the multi-flashing facet of a diamond, The Hour of St. Francis has mirrored these basic principles in stories cut from the whole cloth of daily living in its radio programs.

NOW IT WILL ENDEAVOR to bring these same principles home through the medium which has the biggest impact on the children of this generation of TV viewers. To neglect this is to leave TV to the "children of this generation" rather than to "the children of light"—and allow the most potent sales pitches to be made for the things of this world rather than the values that endure forever—which neither rust consumes nor thieves break in to steal.

It is time NOW for every tertiary in the United States and Canada to make sure that this united effort of all the tertiaries and all the fraternities and all the Third Order Provinces does not fail.

Our superiors have endorsed it. God wills it. Let us take up the work of this 20th Century Apostolate!

—MARK HEGENER O.F.M.

Be An Apostle of Franciscan Literature!

IT IS STRONGLY recommended that books and periodicals dealing with the life and spirit of the Third Order be published and widely propagated among the members . . . The members . . . shall not only buy and read Franciscan literature themselves, but shall also be zealous in spreading it as much as possible among those outside the order. In this way they will nourish continually the Franciscan spirit in their own hearts, make the Third Order known to others, and exercise the praiseworthy apostolate of good literature.

ART. 83, THIRD ORDER CONSTITUTION

HERE IS A DEFINITE program for the tertiary apostle in clear cut language and in simple terms:

1. Spread among *your own members* books and periodicals dealing with the life and spirit of the Third Order.
2. Buy and read Franciscan literature, thus fulfilling the article of the Constitution which says: "Daily, if possible, but especially on Sundays and holydays, tertiaries shall devote some time to mental prayer or spiritual reading" (art. 62).
3. Carry the apostolate of the Franciscan press to those outside the Order. St. Francis is the greatest point of contact with everyone for he is Everyman's Saint!
4. Tertiaries are asked to do something actively and positively in this "praiseworthy apostolate of good literature" to counteract the tons of temptation-tarnished trash that descends upon the world each day.

Are Americans reading today? Incredible as it may seem and contrary to what one often hears, the Department of Commerce recently reported that book sales have been moving steadily upward for the past decade, TV, radio, movies and cars notwithstanding.

The 1960 forecast is that publishers' book sales will run in excess of \$1,300,000,000. This means that Americans spend almost as much for books as they do for movies and television sets combined. They spend more for books than for tobacco in all its forms.

In 1959 there were 771 Catholic titles published by American publishers. And Franciscan publications were among the top ten on the list.

The Franciscan literature is there and is being published. Readers are there and ready to receive the literature. Let's get the two together!

"Leaders Must Be Readers"

For years our slogan in Third Order circles has been "Leaders Must Be Readers." Our job is clearly to take such measures as are necessary to make a steady diet of Franciscan literature *available* to the leaders.

Cadillacs, fountain pens, contact lenses, candy, soap, socks and beer are all easier to buy than books, especially Franciscan books.

The Franciscan bookbuyer has to be a very determined person indeed to succeed in getting a Franciscan book. First, he has to find a bookstore, which is difficult enough, especially in small towns. Then he has to find a particular book he wants in the store—and that's a good deal more difficult. Sometimes he has to wait for a particular book to be ordered. And by the time the book comes his enthusiasm has cooled off. To heck with it all, he says. Let's watch the fights on TV!

The Challenges of Franciscan Literature

Franciscan literature faces four big challenges: getting it written, published, distributed, and read. Writers and publishers handle the first two. The Third—the crucial problem of distribution—will be effectively solved only when Franciscan readers and Franciscan literature are brought together.

Franciscan Book Club: One Approach

In 1958 Franciscan Herald Press boldly embarked on a Franciscan Book Club in order to bring books directly to the Franciscan reading audience. It has grown. But it is still hitting only a small segment of the Franciscan world which is growing as fast as the much talked of "population explosion." In two full years of operation only a fraction of the 100,000 tertiaries in the U. S. even know that the Franciscan Book Club is available to them!

What Is the Solution?

By the letter of the Third Order Constitution (art. 21), tertiaries should have a thorough knowledge of the holy Gospel of our Lord Jesus Christ, of the life and the spirit of our holy Father Francis, of

the nature, purpose, and history of the Third Order, and in the regulations of the holy rule and the constitutions. Besides, says the Constitution (art. 62) they are to do spiritual readings daily especially on Sundays.

All of this presupposes that the tertiary, whether a businessman, a housewife, mechanic, typist, laborer, student, or a person of great or small responsibilities, *must be a reader*. Specifically, a *reader of Franciscan literature*.

Besides, spiritual reading is the one anchor we have in the swirling world of secularism in which we live. Even as far back as 400 years ago the great spiritual writer Thomas a Kempis took refuge "in a little nook with a book" to bring peace and quiet and direction to his life.

No Franciscan deliberately neglects his spiritual reading. He probably often hopes that some magic would put the sought-for books in his hands. But admittedly, Franciscan books seem hard to get. They can hardly be said to be *available*. If cigarettes were available only in a few dozen outlets, America would not face a lung cancer problem—or even a smokers' cough. And as long as books are not available—especially Franciscan books—there is little danger of our tertiaries indulging in "the reading habit" that "maketh the man" or of many of them becoming the "reader-leaders" we keep advertising.

The Franciscan Bookcase

No one has been as acutely aware of the problem of the distribution and the availability of Franciscan books than the Franciscan Herald Press. It now welcomes the opportunity to help your fraternity solve the problem of making Franciscan books readily available to the tertiary bookbuyer with THE FRANCISCAN BOOKCASE.

Franciscan Bookcase is a selection of the very best Franciscan books, paperbacks and pamphlets available. These are sent to the fraternity with a collapsible, portable, specially designed and decorated stand. The Bookcase is attractive, convenient and durable. Along with the Bookcase are two carrying cases to either transport or store the literature during the time the Bookcase is not in operation.

Printed in beautiful colors, the Franciscan Bookcase is an eye-catching display with its two shelves of Franciscan books and booklets which your Fraternity will be glad to have for its own.

"To Work Tertiaries of St. Francis . . ."

Appoint a Librarian for your fraternity with a three member committee to take charge of the Franciscan Bookcase.

Send for the complete Franciscan Bookcase, carrying cases and display material at once. You will receive complete instructions for the Librarian as to how the Franciscan Bookcase is to be operated.

(See page 81)



1. If your fraternity does not have a Librarian, appoint one now, together with three other T. O. members to serve on the Library Committee. Then send in application below and receive this beautiful FRANCISCAN BOOKCASE along with full instructions for assembling and operating the BOOKCASE.
2. Besides the FRANCISCAN BOOKCASE, Franciscan Herald Press sends you two carrying cases for transporting the books and pamphlets from home to Fraternity meeting place, if this is necessary, or for protecting the books during the month if they are put away from meeting to meeting.
3. How much will it cost our Fraternity? NOT ONE CENT until you have sold your first books. The entire FRANCISCAN BOOKCASE is sent to you ON CONSIGNMENT. Sales Stock Report is made by the Librarian after each Fraternity meeting; you pay for what you sell.
4. Franciscan Herald Press supplies an advertising board for the BOOKCASE and will send you a new poster periodically advertising Franciscan literature.
5. The initial stock consignment consists of copies of almost 100 titles of books and pamphlets: a specially selected assortment of Franciscan literature. Tertiaries can easily select books and pamphlets suited to their individual tastes.
6. The full discount of 15% is given to the Fraternities which operate the FRANCISCAN BOOKCASE.

Dear Father Mark:

Yes, our Fraternity is interested in promoting Franciscan spirituality among its membership by means of good Franciscan literature. Please send us the FRANCISCAN BOOKCASE, complete with a special selection of books and pamphlets.

Fraternity Name _____

Librarian _____

Address _____

City _____ Zone _____ State _____

A COURSE IN FRANCISCAN
ASCETICISM
by John Forest Faddish O.F.M.

A Foundation Upon Rock

CHRIST WAS SPEAKING to his disciples. "But why do you call me, 'Lord, Lord,'" he said, "and do not practice the things that I say? Everyone who comes to me and hears my words and acts upon them, I will show you to whom he is like: he is like a man building a house, who dug deep and laid a *foundation upon rock*. And when a flood came, the stream broke against the house and could not shake it; because it was founded on rock" (Luke 6, 46-48).

We are all building a structure—the structure of holiness—and we labor in vain if we are not building it upon solid foundations. Our holy Father St. Francis realized this more than anyone else. Once he had converted completely to God, he resolved that he should build upon a solid foundation. This foundation is the spirit of *Christian Penance*.

People have for so many centuries regarded Francis of Assisi as the "Troubadour of God," "The Joyous Saint," that they often forget that he was a penitent. While the movement which he occasioned was to bear the imprint of joy, its foundation was and must always be that of penance. He constantly referred to himself and his followers as "The Penitents of Assisi."

This is all he ever wanted his followers to be.

Francis Becomes a Penitent

To be sure, the primary reason why Francis embraced a life of penance must be sought in the grace of Almighty God. It was this grace which inspired and led him ultimately to the whole-hearted acceptance of the way of penance.

As for the rest, we may speculate how Francis was led to this choice. He tells us himself in his Testament: "The Lord gave me . . . thus to begin to do penance; for since I was in sin it seemed to me too bitter to see lepers, and the Lord Himself led me amongst them and I showed mercy to them." This was the test, as was pointed out previously (cfr. *FORUM*, January issue, p. 7-8) which God administered to Francis. Its purpose was to see who would win out—God's will or Francis' will. Nor must we presume that the choice was an easy one. For a man of Francis' nature, it took every ounce of strength, both natural and supernatural, to conquer himself and to minister to lepers. But having conquered himself once, he found it comparatively easy in the future, to prefer God's will to his in all the circumstances of life. From this moment on, his eye was

fixed on Eternity. Never again would a material, transitory object impede him in his pursuit of God.

As his vocation unfolded, Francis became more and more a student of the Scriptures. It was here he learned to find the infallible guide he needed for his life. And he found it particularly in the life of Christ, as portrayed for him in the Gospels. Here he saw how Christ demanded loyalty of his followers: "Everyone who acknowledges me before men, I will acknowledge him before my Father in heaven. But whoever disowns me before men, I in turn will disown him before my Father in heaven" (Mt. 10, 32-33). It was all or nothing and Francis understood.

The whole life of Christ was summed up for him in one word: Penance. Surely it was love which impelled Christ to come into this world, and it is love which is the very life of God. But the constant companion of the Incarnate Word seemed to be penance. St. John the Baptist prepared the way for Christ by preaching penance. Christ began his public life by exhorting his listeners to "Do penance, for the kingdom of heaven is at hand" (Mt. 4, 17). In his dealing with his disciples, he constantly urged self-denial: "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. For he who would save his life will lose it; but who loses his life for my sake will find it. For what does it profit a man, if he gain the whole world but suffer the loss of his own soul? Or what will a man give in exchange for his soul?" (Mt. 16, 24-26). Here stands Christ's challenge to his followers. It is bold and uncompromising. Francis felt more and more that he must accept it in the same uncompromising spirit.

For he was a deep student of human nature. Most of all, he knew his own many shortcomings, for he refers to

them frequently throughout his writings. He was ever fearful that he would be like the man of the Gospels who said to Christ: "I will follow thee, Lord; but let me first bid farewell to those at home." It was Jesus' reply which made him fear: "No man having put his hand to the plow and looking back, is fit for the kingdom of God" (Luke, 9, 61-62). Throughout his remaining years, this phrase was to ring in his mind, its sound would be echoed and re-echoed in his public and private exhortations to his followers.

Francis knew what he should do, but he feared that like St. Paul, he would do the opposite. It is the old law of nature, which St. Paul so beautifully expresses in his Epistle to the Romans: "For we know that the Law is spiritual but I am carnal, sold into the power of sin. For I do not understand what I do, for it is not what I wish to do, but what I hate, that I do . . . Now if I do what I do not wish, it is no longer I who do it, but the sin that dwells in me. Therefore, when I wish to do good I discover this law, namely, that evil is at hand for me. For I am delighted with the law of God according to the inner man, but I see another law in my members, warring against the law of my mind and making me prisoner to the law of sin that is in my members" (Rom. 7, 13 ff.). The Poor Man resolved with St. Paul that: "They who are according to the flesh mind the things of the flesh, but they who are according to the spirit mind the things of the spirit" (Rom. 8, 5). There was only one path open for him, only one path which would assure him of saving his soul—it was absolute renunciation. He thus embarked upon his program of austerity.

This whole program was the result of a holy distrust Francis had of himself. He had read in the Gospels how Christ said: " . . . if thy hand or thy

root is an occasion of sin to thee, cut it off and cast it from thee! It is better for thee to enter life maimed or lame, than, having two hands or two feet, to be cast into everlasting fire" (Mt. 18, 8). Christ here wished to point out that every person has an obligation of removing from his life the obstacles which hinder his progress towards God. And Francis found that for one of his temperament it must be all or nothing. He knew that all could not imitate him in his extreme program, but he wished it adapted to their circumstances of life.

Francis Learns from Christ

With what awe must Francis have read Christ's denunciation of the rich: "Woe to you rich! For you are now having your comfort. Woe to you who are filled! for you shall hunger. Woe to you who laugh now! for you shall mourn and weep" (Luke 6, 24-25). Yet he did not find Christ the prophet of gloom. And this must have proved a consolation to him when he read how the disciples of the Baptist and the Pharisees came up to Christ and questioned Him: "Why do the disciples of John and of the Pharisees fast, whereas thy disciples do not fast?" And Jesus said to them, "Can the wedding guests fast as long as the bridegroom is with them? . . . But the day will come when the bridegroom shall be taken away from them, and they will fast on that day" (Mark 2, 18-20). The trouble was that the Pharisees wanted everyone to see that they fasted. Christ would not have this: "And when you fast," He said, "do not look gloomy like the hypocrites, who disfigure their faces in order to appear to men as fasting. Amen, I say to you, they have had their reward" (Mt. 6, 16). Gloom to Francis became synonymous with sin; that is why he was able to become the joyous-penitent. It

was all according to the Gospel-pattern.

Francis heard Christ counselling his disciples: "The foxes have dens, and the birds of the air have nests; but the Son of man has no where to lay His head" (Mt. 8, 18). Yes, He who had every right to amass the fortunes of this world, preferred to spend his earthly life amid direst poverty. From the Crib to the Cross, Christ was utterly poor, nor was He ashamed of his poverty. It was his choice!

Francis Imitates Christ

With such a wonderful schoolmaster, Francis learned quickly. He resolved to love only Christ, and to make all things subservient to this end. As a means to this end, he chose to make Evangelical Poverty the basis for his way of life. And there was wisdom to his choice. The poor must always suffer inconveniences or at least they must mortify the "ego" which always seeks to appear better than it really is. He would now have a constant reminder of the choice he had made, he would become completely dependent upon the Providence of God.

Being a troubador at heart, he loved merriment, but always in moderation. Personally, he spent the greater portion of the year in rigid fasting, even though he did not expect all his followers to imitate him. He liked to imagine, with St. Paul, that while the "outer man is decaying, yet our inner man is being renewed day by day" (2 Cor. 4, 16) through penance.

It is here, precisely, that we find the genius of St. Francis at work. Like Christ, he prescribed no flagellations, left no list of austere penitential practices which his followers must perform. He felt that as they grew to that consciousness of their relationship with God, and as the bond of love increased, it would be love which would dictate the nature and degree of Franciscan

penance. "Each of you," he wrote, should have regard for his own nature. Though this or that one may be able to sustain himself on less food than someone else, still I will not have him who needs more food try to imitate the former in that. Taking his own nature into consideration, let him bestow on his body what it needs in order to be able to serve the spirit" (Writings, no. 128).

Through his own fasting, Francis felt he acquired greater control over his faculties, assured himself of his own perseverance in good and acquired a more keen perception for the things of the spirit. Occasionally he would dispense himself from his rigorous fasts, e.g. on Christmas or some great holyday. At other times, however, he gave his body only the nourishment which it absolutely needed. Never did he let a single day pass without inflicting some little mortification upon himself. His disciples often heard him apologizing to "Brother Ass," as he jokingly called his body, for not giving it the comforts or pleasures it craved. These, he told it, were preserved for it in heaven.

Imitating our Penitent-Father

A child, by instinct, imitates its parent and so it must be in the spiritual life. As Franciscans, we have set out to embrace holiness, according to the pattern set for us by our Holy Father. Francis does not expect us to go to the limits to which he went in practicing penance, however, he could never excuse even one of his followers, from leading a life of penance. It is through penance that we shall gain superiority over our sin-prone nature and the dis-

ordered affections of our heart. If we cannot imitate our Holy Father literally, what is there for us to do, Franciscans of the twentieth century?

The answer is that we have many opportunities for daily acts of penance. Christ gave us the answer when He said: "If you love me, keep my commandments" (John 14, 15). We will not be content with the literal observance of God's law, but seek to delve deeper into its spirit. For example, all Catholics must abstain from meat on Fridays. Many do it only from force of habit or they would not think of acting otherwise. The Franciscan will abstain out of love for the Sacred Passion of Christ, uniting his mortification to the sufferings of his Redeemer.

In our daily lives, we will practice true, Franciscan moderation, be it in food, clothing or recreation. We will practice our Rule most faithfully, mindful that it is this that will make us most pleasing to our Seraphic Father.

Daily Mass, Holy Communion and the frequent use of the Sacramentals of the Church will be our greatest delight. The true child of St. Francis will realize the truth of Christ's words: "Do not lay up for yourselves treasures on earth, where rust and moth consume, and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither rust nor moth consume, nor thieves break in and steal. For where thy Treasure is there thy heart also will be" (Mt. 6: 19-21). Acting thus, in the spirit of the penitent of Assisi, the Franciscan will find himself worthy of the treasures God has stored up for him for the life to come.

Methods of Procedure

NOVICES are ordinarily professed twice a year, for example, in the months of May and November. The Constitution is full of demands as to their instruction and training (articles 13-29) and confer especially articles 20-21. With the limited time at the disposal of most directors for such instruction, the novice must be impressed with the absolute necessity of attending the special novice instructions held usually before or after the regular monthly meeting for at least a half-hour. The Novice Personnel must check the attendance of novices at these special instructions. This is done in some fraternities by having the novices use special colored attendance envelopes which are turned in during the novice meeting, or by having the novices sign a roster on coming to the novice instruction meeting room. At any rate, a record of attendance of the novices at these instructions must be kept by the novice personnel. This becomes important for judging a novice's eligibility for profession. For the rest, the reading list published on pages 58ff. of the February **Franciscan Herald and Forum** ought to be carefully urged upon the tertiary novices to complete their information and training.

How to Prepare for Profession

1. Novice Personnel prepares a list of those eligible for profession much in the same manner as recommended for the preparation for reception. At the council meeting *two months* in advance of profession the eligibility of these candidates for profession is reviewed by the council. Attendance at the novice instructions is a prime, though not the only, factor in determining eligibility.
2. To obviate the "sliding into" profession by the novices and to make them make a conscious and willful act, a letter is sent to each novice noting that profession is approaching, briefly explaining the meaning of profession and indicating that the profession binds them not only to the Rule of the Third Order but also to the Customs and Regulations of the local fraternity, a copy of which is enclosed. The novice, in the letter, is asked to sign and return a post card addressed to the Prefect of the fraternity which states: "Yes, I do wish to make profession in the Third Order of St. Francis and I am prepared to abide by the Rule of the Order and the obligations of the local fraternity." Signed: _____.
3. After the card has been returned to the Minister Prefect at the fraternity headquarters address, the novice to be professed is sent the following:
 - a.) A letter congratulating the novice on successfully completing novitiate signed by the Minister Prefect
 - b.) A "Notification of Profession" form which notes time, place and date of profession. This form is to be presented by the novice to the priest who receives the profession.
4. The rest of the procedure follows basically the same methods as used in "The Reception of Novices" see February FORUM p. 46), using the "Ritual for Public Functions."
5. Novice Personnel takes the "Notification of Profession" forms gathered
(See page 81)

Dynamic Center

FOR FRANCIS, CHRIST was the very pivotal point around which and for which the entire universe had been created. The little Poor Man of Assisi fell in love with the Incarnate Word as the great Mediator between God and the human race. Francis saw Jesus as God's great gift to an ungrateful people and as a tangible expression of his burning desire to be loved by his creatures.

Christocentrism has always been the focal point of the Franciscan spiritual life. Francis saw that the entire Old Testament was merely a preview of the glory and splendor of Christ, the Herald of the New Covenant. Christ was to be the "Way, the Truth, and the Life"; in him all created things were to find their true meaning and their proper purpose. Francis saw clearly that Christ had not been given to us merely as a Redeemer—as if Christ's coming were dependent on the sin of our first parents, as if Jesus were dependent for his very existence on the fall of Adam and Eve!

Christ was born to be our King and Leader in the spiritual life, to be the guide light and the central force in our search for holiness. We are meant for Christ; we have been created for him, and he is the means by which we must reach sanctity. The very thought of the immense love which God showed

man by the Incarnation sent Francis into tears of joy; for him Jesus was truly his all, the only really important thing in his life!

The simple, childlike soul of the Poverello was moved to the very depths of its being at the thought of the crucified Christ; and it was under this aspect of the Saviour's life that Francis' Christocentric devotion found its most characteristic expression. The spirituality of St. Francis and his followers down to the present day has consisted chiefly in devotion to, and imitation of the poor crucified Christ. Francis at one time synthesized his whole way of life when he told his Brothers: "I have Jesus, poor and crucified. I need nothing more." His book of meditations was the cross, and it took nothing more than an image of the suffering Saviour to send him into ecstasies of sorrow and love.

The horrible ingratitude with which, Francis knew men were repaying Jesus for his passion and death caused the Seraphic Saint untold agony. He was often seen walking alone in the woods crying aloud amidst the tears of an almost infinite sadness: "My love is not loved!" And this realization inspired Francis to work all the harder in his efforts to become like his crucified Master.

FRANCIS' LOVE OF and devotion to Jesus on the cross impelled him to make an extraordinary request of God two years before his death. He begged that, in as far as it was possible, he might feel in his heart the love which prompted Jesus to suffer so much for ungrateful man and that he might feel in his body some of the suffering which Jesus experienced on the cross. In September of 1224, as Francis was rapt in prayer on Mount Alvernia, a flaming Seraph in the form of the Crucified appeared and impressed in his flesh the five wounds inflicted on the body of Jesus at his crucifixion. As St. Bonaventure later remarked, how fitting it was that Francis, who had been so like the Saviour in his lifetime, should be a mirror image of the crucified Christ at his death.

As tertiary followers of St. Francis, too, the poor crucified Christ must become the very center of our own spiritual lives. Edith Stein, the German-Jewish mystic and philosopher who ended her life at the hands of Hitler's butchers, wrote: "No human activity will help us, but the passion of Christ. To partake of it is my desire." Christ's suffering and death have profound meaning for our every minute, for every breath we breathe, for every step we take.

The great drama of love which was enacted on Calvary is to be the motive force which drives us to greater efforts in our attempt to come closer to Christ. We have to return love for love! The Franciscan cannot let his crucified Saviour down! The very motto of our order—"God forbid that I should glory save in the cross of my Lord Jesus Christ"—is a direct challenge to each and every follower of the Poverello. How tragic, indeed, if the sad words of St. Francis should ring true of us—"My love is not loved!"

Frequent reflection on the cross and what it means to each and every one of us will provide the strength and the dynamism to perform cheerfully any of the penances called for in the rule. Meditation on our Lord's sacred passion and death will lead us on to greater heights of self-sacrifice for God and our neighbor. The sorrow and trials which stem from difficulties with ourselves or with our fellowmen will become much more palatable in the light of the cross. If we see all our own difficulties merely as opportunities to repay our Divine Saviour, in some infinitely small way, for his great sufferings, we will have advanced far on the road to Franciscan holiness.

ARTICLE 41 OF THE *Constitution* points out that the tertiaries must follow the Gospel of our Lord "as their rule of life." In the New Testament we see precisely the beautiful personality of Jesus as the living, vibrant model after which we can pattern our own lives. The four Gospels, then, are the primary source material for our spirituality.

The "glad tidings" of the four evangelists must become a practical norm for everyday living. They are not just lists of trite platitudes to be read at Mass on Sunday and forgotten for the rest of the week. Jesus came to earth to show men how to reach him, the way, the truth, and the life; and he willed that his life and his teachings be recorded for posterity to demonstrate to men until the end of time the love and the mercy of God.

Perhaps no one in the history of Christianity has realized this as keenly as did the Little Poor Man of Assisi. Speaking of the beginning of the Franciscan way of life, he wrote: "... no one showed me what I ought to do,

but the Most High Lord revealed to me that I should live according to the form of the Holy Gospel."

As soon as Francis had two followers, Bernard of Quintavalle and Peter Cattanii, he hurried to seek advice from the Saviour Himself. In the famed triple opening of the book of the Gospels, Francis discovered the foundation of his new way of life. The first time Francis came upon the words of St. Matthew: "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me." Marvelous, indeed, that the second opening revealed a similar passage: "Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two tunics." Francis was convinced wholeheartedly of the will of God in his regard when he opened the Gospels a third time: "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me." Johannes Joergensen, the famed Danish biographer, tells us that Francis then closed the book and turned to his followers: "Brothers, this is your life and our rule, and not only yours, but all theirs who wish to live with us. Go away, therefore, and do that which you have heard."

Francis' love of the Gospel had its practical expression in a complete and enthusiastic living of the evangelical precepts and counsels. Never before and never since has there been one who has followed the Gospel in all its fullness, never before or since one who has given Jesus so completely the central position in his life.

The Franciscan heritage, then, is a return to the primitive spirit of the Gospels. We must make the Gospels live again in the twentieth century,

bring Christ to earth again, as it were, in our own day. In his *Misericors Dei Filius* of May 30, 1883, the great Leo XIII has summarized the whole question beautifully: "The observance of the precepts of Jesus Christ is the foundation of all Franciscan Rules. Their saintly founder found a school for a more perfect practice of the Christian life. Assuredly the first two Franciscan Orders professed to practice great virtues, pursue something more perfect or more divine: nevertheless, these two Orders are only accessible to a small number. The Third Order, on the other hand, has been instituted for the multitude, and with great efficacy it regulates their morals, and renders them pure, incorruptible, and religious, as can be attested by an evidence of facts and testimony through the centuries."

THE SPECIFIC GOAL of our Franciscan spirituality is to become transformed, as it were, into Christ—as St. Paul expressed it so beautifully: "It is now not I that live, but Christ liveth in me." We must be conformed to Jesus by imitation of his own sublime virtues. We must put off the old man and put on Christ. For Francis, to put on Christ, to become transformed into Christ, was to become transformed into the *poor, crucified Christ*. The tertiary has to become familiar with the *suffering* Saviour; our love of Jesus crucified must be a tender loyalty, an ardent devotion to his passion and death.

Our life must be centered on the cross. We have to learn to love the suffering Redeemer who has loved us so profoundly. Frequent attendance, daily if at all possible, at Holy Mass is a must for the Franciscan. The Holy Sacrifice is the renewal of the great drama of Calvary right on our own altars, before our very eyes. A poor

Franciscan, indeed, who would fail to appreciate Holy Mass. Frequent meditation on the passion, a tender devotion to the Way of the cross, reverence for the crucifix—all are manifestations of our love of Christ Crucified.

We must first learn to *love* before we can actually become *like* Christ for it is love alone which inspires to imitation! We must reflect often on the great mystery of Calvary, on the unathomable love displayed there, and on the ingratitude of men who do not

care to understand it. Then we too can become crucified men, ready to die for love of Christ who was so eager to die out of love for us. We will repay, in some infinitely small way, the suffering and the dying Saviour, Who rushed into the arms of the Cross, eager to redeem, to forgive, and to love.

Fr. Albert Nimeth O.F.M.
in collaboration with
college fraternities

METHOD OF PROCEDURE *(Continued from page 77)*

during the ceremony of profession from the novices, checks the list prepared in No. 1 above with the proper corrections and distributes the copies of the list to the following persons:

- (1) Director
- (2) Secretary who will enter the data into the Fraternity Register
- (3) Secretary in charge of mailing list and/or Fraternity Directory
- (4) Chief Promoter

FRANCISCAN LITERATURE *(Continued from page 71)*

It is trouble-free. Every detail from putting the Bookcase together, keeping accounts, is outlined in "Librarian's Guide" which comes with the Bookcase.

The whole Franciscan Bookcase is sent to your Fraternity ON CONSIGNMENT. You don't pay a penny until you sell the first books and then you only pay for what you sell. Fair enough?

NEWSLETTER *(Continued from page 66)*

O. Youth Congress

The annual Third Order Youth Congress will be held at Notre Dame University August 16-19 this year. Please announce these dates to your fraternity and begin making plans to send your delegation. Further plans regarding the Youth Congress will be announced later.

O. College Fraternities

Members of the College Fraternities are meeting at Quincy College, Quincy, Illinois on March 4-5-6. For further information contact Fr. Albert Nimeth O.F.M., 1434 W. 51st St., Chicago 9, Illinois. Details will be sent directly to the College groups.

Heralds of the Charity of Christ

by Philip Marquard O.F.M.
EXECUTIVE SECRETARY

LOVE IS THE BASIS OF all spiritual perfection. We find it mounted like a diamond in the Third Order General Constitution. The way to God for any person is love. The only difference for a tertiary from that of any other Catholic is the particular hue St. Francis gave to his love of God.

Franciscan Love of God

Love is distinctive in Franciscan Spirituality because of its primacy. In the personality of St. Francis love was the dominant trait, for his whole being radiated love of God, especially the God-man, Jesus Christ. In St. Francis' spirituality, love has a three-fold character of tenderness, joy and simplicity.

We call this love of St. Francis seraphic because it resembled the love of the highest choir of angels, the seraphim. Christ was the ideal of St. Francis. It was the aim and the object of his life to become like his ideal. Actually this was impossible. Hence total love was the only answer. His whole life centered around Christ and therefore is called Christocentric.

Once Christ becomes the true ideal, the beginning and the end, of your living, your love will wax strong. To know is to love. You need to know the Christ of the Gospel better that you might love him the more. In this manner your life too will become Christocentric. Then you will grow up into Christ and become other Christs.

In the love of Christ your concern

mounts for your neighbor. You see your ideal, Christ, busy in the service of the lowliest fellowmen, and your own love of your neighbor receives inspirational growth. As someone wrote: "Every man who comes near you is going to ask something of you: the poor man, for money; the downcast, for comfort; the fighter, for moral support. Give! You Can Give. In as many hours as the day has, give although it be only a smile, hand shake, or a heartening word. In as many hours as the day, resemble Christ who is nothing else but perpetual giving, perpetual diffusion, perpetual largesse."

The tertiary pope, St. Pius X, had this spirit. A prominent layman uttered some bitter words in the presence of St. Pius X against an enemy of the Church. The pope was quick to say: "My son, I do not approve of your words. For a penance, listen to this story. A priest well known to me arrived at his first parish. He thought it his duty to visit every family in the area. Jews, Protestants, Freemasons were not excluded and he announced from the pulpit that each year he would renew his visit. Great excitement was caused among his confreres, who complained to the bishop. The latter immediately sent for the culprit and gave him a reprimand.

"My Lord," the parish priest answered modestly, the Savior in the Gospel orders the shepherd to bring into the fold all his sheep. How can

succeed in this without going to look for them? Besides, I never compromise on principles; I limit myself to following my interest and charity to all the souls that God has entrusted to me, even to those who are gone astray. I have announced these visits from the pulpit. If it is your formal desire that I give them up, kindly put it in writing for me so that people may know that I am only obeying your orders.

"Moved by the justice of the appeal the bishop did not insist. The future proved the priest to be right, for I had the joy of converting some of those lost sheep and he inspired the others with respect for our holy religion.

"That priest has become, by the will of God, the pope who is giving you, my son, this lesson in charity. Be steadfast in principle, but let your charity extend to all men, even to the enemies of religion."

Tertiary Directives

With St. Francis nothing was cut and dried. He did not sit down, figure out a set of regulations, and then try to win adherents. No, he rather enthused and aroused others with love which won their hearts for Christ, the Great King. The rule was merely the logical result of their inspired zest to follow St. Francis.

Hence we see the second chapter of the Third Order General Constitution opening with the words of St. Francis taken from his First Letter to all Christians: "Oh how happy and blessed are they who love the Lord, and who do as the Lord himself says in the Gospel: Thou shalt love the Lord thy God with thy whole heart and thy neighbor as thyself. Let us therefore love God and adorn him with a pure heart and a pure mind. . . . And let us love our neighbor as ourselves."

In view of this is it any wonder

that the General Constitution insists on the practice of charity in article 40? "Tertiaries shall meditate on and put into practice before all else that well-known twofold commandment of Christ: "Thou shalt love the Lord thy God with thy whole heart and thy whole soul and thy whole mind. This is the greatest of the commandments, and the first. And the second, its like, is this, Thou shalt love thy neighbor as thyself."

As in the case of St. Francis the command of God and the example of Christ should move you to observe this twofold injunction to the best of your ability. Then call upon Christ's grace to stretch this observance even further.

The world needs this Christian charity today. That too is an added reason why this twofold commandment was inserted in to the constitution by the Holy See. Cardinal Montini of Milan called the world's attention to tremendous need of charity some time ago, when he stated: "Have faith; Christianity will have the power to raise the people up anew, to bring about the return of justice, to elevate the working class. Such efforts have been made in the past, but they were based on economic motives or on hatred. Whoever has faith in the power of Christian charity has already within him the sound basis for social responsibility. You have faith, and you will see this charity bring about admirable things. Do not be surprised if I tell you that this is only a beginning. Charity can give birth to a modern world. If it has not yet appeared, it is because we have not yet applied the eternal law of the Gospel."

Is it any surprise therefore that article 42 of the constitution emphatically declares: "Charity unites not only God with men but also men with

another, as is shown in the prayer of our Lord Jesus Christ: 'I pray . . . that they may all be one; that they too may be one in us, as thou Father in me, and I in thee.' Tertiaries, therefore, shall regard all others as children of God and brothers and sisters of Christ our Lord. They shall treat each one with the greatest kindness and courtesy, that is both sincere and heartfelt, praising virtues and mercifully concealing faults in keeping with the exhortation of the Apostle: "Bear the burden of one another's failings; then you will be fulfilling the law of Christ."

There are at least ten other definitive directives in the constitution regarding the practice of charity. They all urge and command you "to serve as Christ served," to "settle discord," "to share your goods," "to temper justice with charity," "so spend yourself as a herald of the Great King," and "to show yourself as a herald of the charity of Christ."

Tertiary Practice

These articles of the constitution need your flesh and blood to become living realities. Your neighbor cannot read the Greek of theory. He only understands the English of practice. Only the warm, living, vital, breathing reality of Seraphic love, which has detached itself from self-interest, will effect your neighbor.

Yet you readily realize and know that charity is a difficult virtue to consistently practice. You may pray with the author of the *Imitation of Christ*: "O Lord, let that become possible to me by thy grace, which by nature seems impossible to me." You may be ever so sincere as you pray, but you are humbly aware of the fact that you are perfectly capable of rising from your knees and blurting out some impatient or unkind re-

mark, or passing along some harmful gossip.

In the face of this you cannot and should not give up. You must continue to try. It is this effort seen by others which may be almost as good as success. The English Benedictine writer, Dom Hubert Van Zeller, is fond of saying: "God does not ask a perfect work, but infinite desire." To be everlastingly trying is certainly good self-discipline. Nor should we be discouraged if we remain in this "trying condition." Things fortunately look different to God than to us.

St. Paul speaks of "being rooted and founded in charity that you may be able to comprehend with all the saints, what is the breadth and length and height and depth; to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto the fullness of God." He says you are to become "rooted and founded in charity." This means that you are to acquire the habit of charity. It is not to be something sporadic or periodic, but a virtue that you clothe yourself with every day. But it will only be through daily exercise of charity that you will be able to acquire any habit of it.

You will need some little phrases with a happy twist to them to keep you on your daily charitable course. Such are, for instance, the Indian Prayer: "Grant that I may not criticize my neighbor until I have walked a mile in his moccasins;" or the verse "I am careful of all the words I say to keep them soft and sweet, for I never know from day to day, which ones I'll have to eat."

If you realize the tremendous import of this twofold commandment of love set down by God and given you anew in your constitution, you too will become a new edition of Christ—a 1960 copy.

Guide Lines TO GOD

BY ALBERT J. NIMETH • O.F.M.

THEY WERE IN DESPERATE straits. Their light had gone out. In the labyrinth of chambers of the catacombs of Italy five Roman boys groped in the thick darkness. Tired, frightened, for two days and two nights they fought back the tears, hoping to find some light in the maze of rooms. Feeling blindly, they suddenly discovered smoother surfaces on the rock floor, worn smooth by the feet of the early Christians. With their hands as guides the boys crept along these smoother surfaces and the saints led them out. Lucky for those boys that the saints passed that way.

Lucky for us too that the saints passed through the same dark chambers of life that we have to go through. If we follow the saints they will lead us out of the darkness.

The saints are not phantoms. They are real human beings like ourselves. They fed on the same kind of food, were hurt with the same weapons, were subject to the same disease and healed with the same remedies. They suffered from the cold in the winter and sweat through the heat of the summer. Because they are so much like us, the saints are easier to follow.

Ida Coudenhove reminds us that from the beginning God ordained that men should walk before his face in holiness. But how could we know what

holiness is because "law gave birth to sin" and not to holiness. To teach us holiness Christ came to live among us. Whoever saw Christ, saw the Father. "I and the Father are one." Though Christ came to show us how to live, his example is continually darkened by human interpretation. It is often painted over and glossed over until it is almost impossible to recognize. Then the saint comes along and lives before the very eyes of his contemporaries the very life of Christ and from his life we can understand again what the life of Christ was.

That is the greatest gift of the saints to us. It is not the stream of good deeds that flowed from their hands; it is not the wisdom of their books, nor even the great triumphs for Mother Church. Their great gift is to keep the likeness of Christ living among us. Because of the saints the likeness of Christ never quite fades from the earth.

It is a pity that we have let the idea of "saint" get under the weather. It is a pity that we conjure up all sorts of fantastic and ridiculous things about the saints which minimize their influence among us. We travel with greater confidence through the maze of life's dark chambers if we walk hand in hand with the saints. Following their lead we will come into the sunshine of God's eternal smile.

"Go two by two about the several parts of the world, proclaiming peace to people, and repentance for the forgiveness of their sins. And be patient under trial, assured that the Lord will fulfill his intention and promise. To people who question you give a humble reply, bless those who persecute you, thank those who insult and slander you, because for such things an eternal kingdom is being prepared for us."

St. Francis of Assisi—XIII

by Col. W. Boss, Tertiary

WHY WAS THIS RULE so important? For companionship of course. You have all read that the Christians captured in Communist China are immediately placed in solitary confinement for some months. This is because the Communist recognizes that companionship increases spiritual strength.

That is one reason why we have a Third Order of St. Francis. We are members in it for our personal sanctification, but no man lives unto himself alone, whether he will or not. Companionship is important.

There were times when the Brethren went out as a group. There was a time when the first companions went to Rome. Another of these occasions followed upon the last Chapter Meeting, when St. Francis had called for missionaries who would go to the Moors in Spain. Although it meant volunteering for almost certain martyrdom, there were many who came forward.

Six were selected. They knelt before Francis and begged for his

prayers. "For," they said, "we are young and have never been out of Italy, and know nothing about the people we go to, except that they rage against the Christians."

Then they kissed his hand and asked for his blessing. And he blessed them, saying, "The blessing of God comes upon you as it came upon the Apostles. And fear not, for the Lord is with you and will fight for you."

This was a very affecting incident, full of drama, and it prompted in Francis the persistent reflection, "If I am to be an example, I must also go to the infidels. I cannot send my Brothers into possible martyrdom and remain in security myself. I must lead them always from in front."

Eventually he told the dismayed Brethren that he intended to join the 5th Crusade to the Holy Land, in order to take the message of love to the Saracens. He believed that Christianity must conquer the infidels with love, not force. He intended to make his way into the lines of the enemy and proclaim the Gospel of Love. So

For the Christians had met the Saracens with lance and sword; he would meet them with the Brothers' salutation, "The Lord give you peace." He could take his message into the presence of the Sultan himself—"Love, not force, will win in the end."

Here we see Francis proclaiming in the 13th century the secret of peace for our time. "Hatred breeds hatred, love begets love." It is still the biggest lesson we have to learn in this 20th century.

There is no doubt that St. Francis at this time went forth to win a martyr's crown. But his motive was completely unselfish. He felt that only by offering as his Lord and Master had offered could he copy Christ completely. He loved our Lord so much that the agony of Calvary was vivid and terrible to him, and his constant thought was, "I do not suffer enough."

FRANCIS STARTED for the Holy Land with his old friend Peter of Cattani: at their arrival at St. Jean d'Acre, they were met by Brother Elias, the Provincial Minister for the Minor Brothers in the Holy Land. It is possible that some of the Brothers also joined the party here and went with them to the Crusaders' army camped before Damietta.

But let us pause for a moment and look at Brother Elias, this young man who had arisen to the post of a Provincial Minister in the Order. He will appear frequently in our story and we should know his background. He was a self-made man, born of poor parents, his father a mattress-maker and his mother a native of Assisi. In addition to helping his father he studied hard at night and eventually was appointed as schoolmaster to the poorer boys of Assisi. Then he went to the University of Bologna to complete his education, earning his living as a scrip-

tor, or writer of documents. From there he went to a little town called Cortona on the top of a mountain about twenty miles from Assisi, and here he met Francis. He had a religious bent of mind, and overwhelmed by the power of Francis, he joined the Order. A man so energetic, so persevering, so ambitious, was quickly recognized and in a few years he had risen to be a Provincial Minister. He was already a marked man for preferment, and some regarded him as the natural successor of Francis.

Francis preached to the Crusaders for a few days and then the army launched an offensive attack against the Saracens. The Crusaders were driven back with heavy losses.

Now, the way of the world having been unsuccessful, Francis set out to try *his* way. Taking Brother Illuminato with him, he passed through the Crusaders' front line and walked straight towards the enemy lines.

He knew, as did every soldier, that the Sultan had offered a golden coin to every member of his army who brought to him the head of a Christian. Yet he and Brother Illuminato walked straight towards almost certain martyrdom.

What was St. Francis thinking of as he went across no-man's-land? He must have expected martyrdom at any moment. "For me to live is Christ, and to die is gain." One record says that he encouraged Brother Illuminato with his favorite maxim, "Cast your care upon God, and he will protect you."

There are many lessons to be learned from this incident but I think the most impressive one is that St. Francis and Brother Illuminato walked that dangerous path together. Companionship.

Battle drill in the last war taught

(See page 89)

Marius Gonin: Apostle

Xavier Carroll, O.F.M.

MANY PEOPLE HAVE had the experience of encountering at apostolic gatherings one or the other outstanding personality who is giving life and direction to the whole caucus. At times there is something unmistakably Franciscan about their approach and viewpoint. You say to yourself: I wonder if he is a tertiary? And often you are right!

A French friar wrote of this experience not too many years back. He was attending one of the famous *Semaines Sociales*, study weeks for Christian social action which from their founding have given shape to the Church's social thought the world over. The soul of the proceedings was one Marius Gonin, the founder. Said the friar to himself: This man has the spirit and life of St. Francis. During the ensuing days, the French Third Order held a convention. There in their midst—Marius Gonin, tertiary of St. Francis. The Franciscan vision of life spilling over into action.

Let's look more closely at this man who believed ideas have consequences. He was born into an age and country of zealous secularism, 1873 in Lyons, France. His parents were poor workers. The milieu was boldly hostile to the Church which it considered to be indifferent to the lot of the poor *here and now*, promising "pie in the sky" in the hereafter as a reward for meekly accepting injustice.

Marius had a rich, sensitive, artistic nature, eminently educatable, but he was forced to discontinue formal schooling at fourteen to help support

the family. Through the years he was as aware as anyone in France of the exploitation of his class. But blind rebellion did not overwhelm him. He thought deeply and prayed much. He knew the Church did not condone the prevailing situation in principle. There was need of someone to interpret the Christian principles of justice and charity in terms of current conditions. And more, there was need to apply them.

IN 1898 MARIUS was twenty-five years old. He wrote in his spiritual diary on March 12: "How time flies! I find myself already old. Meanwhile I have grown. My spirit has opened on to a world of new ideas despite itself. I make more and more progress. I understand men more profoundly. I know there are still many things I am entirely ignorant of—I really know hardly anything. I tell myself at times that if only I truly willed it, I could know more. I could study, become a better Christian, improve myself in knowledge, virtue and love. But what a task!

"Get going! Despite fatigue, overwork, I will take hold of myself, I will study, I will become wise, I will make progress—with the grace of God! To work, then! Each evening before retiring I will read, I will plumb the meaning of what I read, I will exercise my will. At forty-six years of age St. Ignatius began his life all over. I will recommence mine at twenty-five. There is still time. God will help me!"

And so he did. Marius turned heart and hand to the task of establishing a

social, applied Catholicism. The first thing to do was to foster a climate of thought. He took over the circulation of *La Croix* in Lyons and environs. This is a Catholic newspaper interpreting the events of the day through truly Catholic eyes. It has since grown to be one of the most influential papers in France.

He left this position to take up one more directly related to the apostolate. He became secretary of a committee directing the social apostolate in the whole region. He edited the *Bulletin of the Committee of the Southeast Region*. He soon moved on to found the *Chronique Sociale en France*, French social review. In 1917 he wrote in his diary.

"O my God, you have permitted me to become a worker in your vineyard. I could not become a priest and there seemed no way open to me whereby I might give myself entirely to the apostolate. It was then you intervened in so many ways with your advice and assistance. Thanks to you, I have found many generous friends who have taught me, who have helped me. And though I am ignorant, my work has been acceptable and has developed. I am aware of your assistance at every moment. My prayers, my sacrifices are without ceasing because I see the fruitfulness with which you reward sacrifice and prayer and because I would fail at any moment if it were not for the magnanimity of your love sustaining me and showing me the way."

A TRULY HUMBLE MAN who wasn't afraid to take what he had and do the most with it, with the help of God. And in this case "the most" turned out to be a good bit. He set the pace for Christian social thought for France and beyond.

And what were his thoughts on the Third Order? He wrote to his cousin describing a fraternity: "It is an interesting group which brings together many different elements: factory workers, city shopkeepers, rural people from the outlying districts, working kids. It isn't content with personal sanctification, but orients its members to charitable and social action." And elsewhere; "... This social spirit, inseparable from the Christian spirit must bring a tertiary to love and serve God in his brothers, to save his soul while saving the soul of his neighbor. . . ." And finally: "... for us, then, the Third Order is this army of Christians who *give* themselves. We see nothing else because we believe that in the eyes of God all good works are simply different ways of giving oneself."

As a tertiary, as Francis long before him, Marius Gonin gave what he had to give. And God supplied the increase.

ST. FRANCIS

(Continued from page 87)

us the value of teamwork—the tremendous power of a fighting team. We had a slogan for it—"The team is necessary for the safety and PROTECTION OF EVERY MEMBER." Your fighting team is the Third Order and it exists for the spiritual safety and protection of every member.

So, like St. Francis and Brother Illuminato, let us go forward together hand in hand, bravely and confidently; sometimes, when things are tough, perhaps hesitantly; and maybe, when we try to follow St. Francis, even falteringly, but

always together,
always forward,
and always my comrade, your hand in mine.

Leaders *must be* Readers



Early Franciscan Government, Elias to Bonaventure, Rosalind B. Brooke, Cambridge University Press, \$7.50.

Early Franciscan Government is a stimulating analysis of early Franciscan literary and legal sources with a view to tracing the origins and developments of legislative enactments during the generalates of the first eight successors of St. Francis, as head of the Order of Friars Minor. A careful reading of this book prompts the suggestion that possibly the correct title for it was not chosen by the author. She gives evidence of a commanding knowledge of early Franciscan writings and lore. Some of the most intriguing and valuable sections of the book would have to be considered scaffoldings or preliminary for her ultimate objective, the evaluation of early Franciscan legislation and the development of governmental concepts.

Thus Mrs. Brooke presents a careful, objective, thorough and highly interesting evaluation of the original sources of Franciscan history, including the first biographies of St. Francis himself. Judgements are passed upon these early writers based upon their biographical backgrounds and peculiar intellectual prejudices. Although Mrs. Brooke possesses a tremendous grasp of early Franciscan literature and sources, she appears to be able to pass unbiased judgments upon the first writers and actors in this first act of the Franciscan drama, a task which is not always successfully accomplished. Reference is here made to her reviews of Thomas of Celano, Jordan of Giano, Thomas Eccleston and Salimbene. The background of their lives and the special flavor of their personal views are correctly and cleverly presented. These studies are worth reading for their interest value.

Some sections of this book are worth reading by all those interested in Franciscana, even those who have decided that

they are too busy to read the entire volume. Such would be the development of the legal configuration known as the "cardinal protector" (p. 59ff); the roles of Peter Cattanii and Elias in the government of the Order (pp. 114-115); the positive contribution of Elias as Ministers General, even though it is conceded that his life-story has an unhappy ending (pp. 137-167) or in this connection the charming "Epilogue" about Elias as Ministers General (pp. 168-177); the illuminating comparison of the achievements and personalities of Blessed John of Parma and Saint Bonaventure (pp. 272-273.) The concluding comment of Mrs. Brooke is worth repeating here: "In no religious Order did two men of such comparable sanctity and disparate spiritual perceptions wield so decisive an influence."

It would be difficult not to believe that the studies made by the author of both the men involved in the early history of the Order and also of the ancient sources would not have to be considered her most outstanding contributions, more outstanding even than any light she does throw upon the early government of the Order.

The actual tracing of legislative enactments in the Franciscan Order is most intriguing and represents the results of deep and careful study of all the pertinent sources. This is admittedly a difficult undertaking. We must call to mind the fact that the founder of the Franciscan Order cannot be considered a great lawgiver and also that the early Ministers General had to guide a somewhat unwieldy group of men in a road that would not be too far away from the ideals of the Poverello and remained clear of the dangerous chasm of heresy into which the unwary so easily fell. The legislative task accordingly of the early Ministers General was not an easy one and it is not surprising that the

were willing to borrow from whatever source was at hand. The interplay of contributing and borrowing legal concepts and regulations as between the Order of Preachers and the Friar Minor is brought out in an interesting as well as instructive manner. The relative greatness of St. Bonaventure and St. Raymond Penaforte is carefully developed.

The style of the author makes a cursory reading impossible and a careful reading a constant necessity. A considerable knowledge of the early history of the Franciscan Order is presupposed. To have done anything else would have necessitated a volume so cumbersome that very few would have had the courage to pick it up. However, some small contributions to the ease of reading might have been made without sacrificing the real purpose of the writer. The transitions from one topic to another could have been more clearly marked. At times one might be led to believe the author is speaking while a source is still being cited. Clearer divisions of chapters and even paragraphs might have helped readers who are not as familiar with the field as Mrs. Brooke herself.

INNOCENT SWOBODA O.F.M. •

Writers in Roman Collars, Henry Unger, Academy Guild Press, \$3.95

The author makes a good point. With the training and educational background of the clergy in America why are there not more writers among them to make this rich heritage available to the reading public? Assuming that in many cases the reason is a lack of understanding of the literary market and some of the mechanical details, the author spells out the process from genesis to marketing of an article. He talks about the physical and psychological preparation of a writer, where to look for ideas (local environment teems with them), how to use pictures effectively, how to make research for one article do extra duty for another or even a series, what to do with the article when it is finished. A list of outlets for clerical writers is a valuable aid. Henry Unger, a tertiary from Phoenix has had considerable experience as a free lance writer. His *Writers in Roman Collars* is an inspirational book in a subtle way. It encourages the reader to try his hand in a necessary and effective apostolate. •



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THIS is your LIFE?

This is YOUR life!

Dig a Little Deeper

by Rose Mazan, Tertiary

WOULD YOU BE SURPRISED if Ralph Edwards—of Television fame—approached one of you with that big, beaming smile on his face, a scrap book carefully tucked under his arm, and he said, “This is YOUR Life!” You’d be on camera, with millions of TV fans watching the story of your past life unfold. You’d be held up as an example of courage, or for your tremendous love of mankind, for some noble deed or outstanding act of charity. You’d get the keys to a new car, maybe some extra cash, and—if you could sing—I’d probably go right out and buy one of your records!

So you think this wouldn’t happen to you? But there IS a little fellow with a big smile in your life and mine. Not from Hollywood. No. He didn’t get a leave from Heaven, either, to receive us in person into his SPECIAL Family. He trusted us to a Novice Master or a Novice Mistress, whom he sent with a warm smile and a small brown book in hand, who DID say to each of us: “THIS is your life!” No car keys . . . No money . . . nobody watching your past life . . . but what a future!

I don’t know how you got involved with St. Francis of Assisi and his Third Order, but in my book, he’s one person who CAN change the humdrum into the holy!

Our good priests talk to us about *personal sanctification* until they’re blue in the face, and they say, “this is your vocation: to ‘put on Christ!’”

What do we do about it?

Maybe we haul out the Rule Book for another once over. It’s supposed to be our Blue Print. Let’s see. . . .

Rule Number One—Yeah . . . I was over fourteen years of age, a practicing Catholic, a character . . . it says here: a GOOD character) and I made my year’s novitiate.

Rule No. 2—I did wear the scapular and cord, like it says here, from the day of my reception. Even wore it to the hospital, once, and the lady doctor said, “what’s this stuff?” I told her what it was. She said, “Hm.”

Rule No. 3—It’s easy for me to avoid extremes of fashion in cost and style. I don’t look good in some of the new creations, and they cost too much for my budget.

Rule No. 4—Shun dangerous plays, dances, amusements . . . ? I’m a workaholic girl, not a gad-about.

Rule No. 5—Practice frugality at the table? Doctor fixed that! He said I have to lose ten pounds! Say Grace? Sure we say Grace . . . That’s easy!

Rule No. 6—Receive the Holy Sacraments at least once a month . . . Confessor took care of that, too . . . “Go to Communion often,” he says. He knows what’s good for me.

Rule No. 7—. . . But you get the drift . . .

SO YOU REALLY LISTEN to Father’s sermon at the monthly conference? Or are you busy *counting* your obligations:

As a tertiary, I must"—
say the 12 Our Fathers, Hail Marys, and Glorias . . . (or say the Little Office of the Blessed Virgin Mary . . . but that takes 45 minutes—gosh . . . how CAN I work-in 45 minutes?) . . . Pray before and after meals (this'll develop the spirit of gratitude). Examine my conscience daily . . . (HOW could I compare myself with St. Francis? He's 'way ahead of me!)

Go to Confession and Holy Communion . . . Give alms (that's the communion fund, you know) . . . Fast on the vigil of St. Francis . . . and for the Immaculate Conception. Observe the Commandments of God, and church, and wear the scapular and sash, and watch how I dress and what I do for recreation. . . . After all, if we keep these obligations, we get all sorts of indulgences!

ARE you a spiritual bargain hunter?

Oh, yes! We also share in the prayers, sufferings of other Franciscans—priests, brothers, nuns, lay people.

So what's all this business about Third Order problems? Just this: the Third Order rule looks awfully dry, and sort of dull. Nothing to it? Not! But that's not what St. Francis intended! He gave us merely the skeleton. WE'RE supposed to put the meat on "them bones"! Did he make the rule so simple that we fall over it without seeing what a treasure chest he gave us? We've got something to dig here! But we have to dig for it, and dig deep, with renewed zeal and fervent spirit!

We have to admit that we goof a little. If we are not making steady spiritual progress, the fault lies in US, not in the Third Order! We're just not co-operating enough!

Haven't we learned yet that as

Franciscans, we cannot be free lancers, to pick and choose our own way of following the rule? Multiplying devotions, etc.? We belong to a family set on overtaking Christ! Our spiritual formation becomes "directed growth" in the School of St. Francis. Directed, not merely by the 15-minute sermon of our spiritual director, but through all the common exercises of our fraternity life!

Do we realize that we are in this order not by accident, but by Divine Providence? That we have a vocation to the Third Order, and this vocation is a trust and a challenge, not to be taken for granted, but carefully guarded and nourished, lest we lose the gift? God definitely wants our Personal Sanctification, and, because we are men, not angels, He knows that we need help along the way. He gave us St. Francis as our leader. St. Francis knew the score! Once he gave God first place in his life, he was transformed from a restless character to a man so full of peace and love that he radiated more Christ than Francis! Our goal, then, is to be walking images of Christ! Our Franciscan motivation: love! Love of God, love of neighbor who also belongs to God. Through our common exercises, private study, spiritual reading, we should be preparing ourselves so God may use us also.

Why shy away from terms like "complete dedication," "complete abandonment," "sacrifice our inner selves," only because we think that kind of self-giving is for nuns and priests . . . and saints! We don't like mortifications, penances.

St. Francis, however, puts it this way: "Don't be afraid. Just teach people what great joy it is to be alive with Christ within you!"

Now St. Francis expects us to draw,

from proper appreciation and participation in the common exercises, this desire to love God more, to give him all glory, to please him in all we do. But—do we love God more today than we did a year ago? If not, we have a lot of homework to do in St. Francis' School of Perfection. How else are we going to learn what it takes to be a thorough, Christ-minded Franciscan? Fraternal "caring," corporal and spiritual "sharing" are means of acquiring Christian perfection and restoring all things to Christ!

YOU SAY THE THIRD ORDER is not religious enough for you? Well, since you made your profession, how much time have you taken for spiritual reading, mental prayer, reflecting on the last sufferings of Christ on the Way of the Cross, for instance? What about the solemn consecration to the Sacred Heart, and to the Immaculate Heart of Mary? Are you getting to know the Franciscan saints? Venerating and imitating St. Francis and St. Clare? Celebrating the feast days of our patrons, St. Louis and St. Elizabeth of Hungary? And—does your Franciscanism show at home? How are you promoting Christian family life? What of showing deeper reverence for God's Churches, making Visits to our Lord? and REALLY keeping holy the Sundays and feast-days of obligation? As tertiaries, our duty of good example is a serious one.

Reciting the Franciscan Crown is a great act of charity; so is visiting the sick, burying the dead. Accepting an office in your fraternity is holy obedience; so is making a will. Recognizing that the prefect is your religious superior, accepting the governing authority of the Council, coming together for monthly conferences and

the annual visitation—don't these increase your awareness of your Secular Order?

What happened to your spirit of humility? It was St. Francis' idea that we do all things in concert with others, therefore the fraternity! If we become carbon copies of St. Francis, think what influence we could have for good! Feeding and clothing the poor, especially at Christmas time, having mission projects, uniting in social and religious functions with the REST of the Franciscan Family, these are part of our "common exercises."

If you cannot attend the monthly conferences what's to keep you from uniting with the prayers of your fraternity even from a sick bed? My mother has done that for years!

Yes, we need self-discipline, and we need it in a joyful spirit. Our own personal sanctification is only half a job! The other half is the salvation of our brethren by our prayers, good works and good example. And don't overlook the power of a *smile*!

Heavens, yes, there's more to living the rule than we see on the surface. What does the Third Order REALLY mean to you—on your job, in your home, in your parish? Do you really know all the answers? Or, will you like me, go back home with fervor rekindled, courage revived, knowing that we are not alone in this struggle for perfection as God wills it?

If we've done a sloppy job of living our rule, let's do something about it now before somebody says to us, scornfully, "THIS is your LIFE?"

Presented in Cleveland, Ohio, Nov. 29, 1951—
—at the First Regional Institute on Third Order Problems—sponsored by the Regional Council of the Third Order of St. Francis—Northern Ohio—at St. Joseph's Hall, Woodland and East 23rd St.

Items of Interest



Colman Colloty O.F.M. made a nationwide appeal for the stamps and arranged with the trading stamp company to get three buses for 7,708,800 S & H Green stamps. We know of Third Order groups in various states that have diligently saved stamps and provided sizeable sums for the work of missionaries. And the ordinary postage stamp has long been a humble means of raising funds for the missions, though even many savers of these stamps have peculiar notions of what the missionaries do with them. This writer recalls that the Sisters in school told the children that the Fathers in China used the stamps to paper the walls because they were so colorful! The truth of the matter is that the stamps are carefully sorted, cataloged and sold to collectors. Missionary agencies are anxious to have stamps; most Franciscan seminaries have a "Stamp Department" run by students and clerics who tend to the tedious task of sorting and cataloging the bushels of stamps that are sent to them. •

Promoter General of the Faith: The Very Rev. Ferdinand Antonelli O.F.M., renowned liturgist and scholar, has been named by Pope John XXIII as Promoter General of the Faith of the Sacred Congregation of Rites. •

Father Joseph De La Roche D'Aillon and Petrol: Fr. Irenaeus Herscher O.F.M., librarian of St. Bonaventure University and indefatigable collector of Franciscan items, has put together a rare assortment of such items about the Franciscans in the State of New York in a recent issue of *The Cord*. After relating the bargain purchase of Manhattan Island (now assessed at some \$10 billion) for \$24.00 in Gilders and trinkets in 1626, Fr. Irenaeus notes that at the same time a Franciscan missionary, Fr. Joseph De La Roche D'Aillon,

was making history in the southwestern section of the Empire State. Father Joseph arrived in America in 1625 with Samuel Champlain. By October of the following year this friar had penetrated into New York State, working as a missionary among the Neuter Indians. He enjoys the distinction of being the first white man to view and write about oil in America. A copy of his original letter, dated July 18, 1627, may be seen at St. Bonaventure University, where a Science Building has been named after him. The Petroleum Industry is currently celebrating its first centennial, commemorating the drilling of the first oil well. Yet it was 333 years ago that the Franciscan friar Joseph de La Roche wrote the first word in the first chapter of the glorious history of petroleum. Significantly enough, the name of the friar "de la Roche" means "out of the rock," and the etymology of "petroleum" about which he is trailblazer, is oil "out of the rock." •

Diomedea Falconio O.F.M. The press reports of the recent elevation of Cardinals Muench and Meyer noting that they received the official notification (biglietto) of this high honor at the North American College, brings to mind another such occasion of which Fr. Irenaeus also reminds us in *The Cord*. The second President of St. Bonaventure University, New York, was Fr. Diomedea Falconio O.F.M. He was so pleased with conditions in America (he had come from Italy) that he took out his U. S. citizenship papers soon after arriving in this country. The Franciscans at St. Bonaventure took laudable pride in his rapid advancement from simple friar to Archbishop and Papal Delegate to the United States. He has the distinction of being the only American citizen to hold this office. After completing this high of-

fice with distinction, he was raised to the Cardinalate.

The North American College in Rome was chosen by three Cardinals-elect in 1911 as the place where they wished to receive the official notification to this high honor. They were: Cardinal Farley of New York, Cardinal O'Connell of Boston and Cardinal Diomed Falconio. •

Paschal Robinson O.F.M. Reminiscing on the great students of St. Bonaventure's, Fr. Irenaeus recalls the former newspaper man of New York City who entered the Franciscan Order at St. Bonaventure, Fr. Paschal Robinson. He taught at St. Bonaventure before being made a member of the faculty of the Catholic University of America. Subsequently he served the Holy See on a number of important diplomatic missions. He closed his remarkable career as Papal Nuncio to Ireland, the first to hold this office since Cromwell's time.

This year also marks the 50th anniversary of the reception into the Church of the Anglican Society of the Atonement. Well-known for their "Ave Maria Hour," for Saint Christopher's Inn conducted by them at Graymoor, N. Y., and for the Chair of Unity Octave, a prayer crusade initiated by their founder, Fr. Paul James Francis in 1909 for religious unity, the Atonement Friars were received into the Church on October 30, 1909. Two persons who assisted them in their great step were the Most Rev. Diomed Falconio O.F.M. and the Rev. Paschal Robinson O.F.M. •

Valuable Relic to Munich A relic of St. Paschal Baylon, Franciscan brother and protector of all Eucharistic Congresses, is to be brought to Munich in 1960 by the Bishop of Tortosa. The governor and mayor of the Spanish city of Villarreal and several town-councillors will accompany the bishop. The relic of St. Paschal, especially venerated in Villarreal, will be solemnly exposed in St. Anna's Franciscan Church in Munich during the International Eucharistic Congress. St. Paschal lived in Spain from 1540-1592 and had an ardent devotion to the Blessed Sacrament. He was canonized in 1690 and in 1897 Pope Leo XIII declared him the protector of all Eucharistic Congresses. •

Obituaries

Rev. Vincent Belle, Fr. Philip Rittner O.F.M.

Sr. Winefride Cleary O.S.F. (Cincinnati), Sr. Carmen Lacko and Philippa H. (Milwaukee 81), Sr. Nothburga T. (Wheaton), Sr. Victoria Disch (Hartford), Sr. Monica Keller (Oldenburg).

Chicago: Magdalene Hoffman, Joseph Bohr, Hubert Clemens — **Cincinnati:** Josephine Achter, William Hoffman, Al Schlagbeck, Mary Wottle, Regina E. Mary Kistner, Catherine Vonderbrink — **Daytona Beach:** Wanda Dydomok — **Trois:** Vincent Cappizzo, Isabel Werth, Delinski — **Elyria, Ohio:** Nellie Kubus — **Huron, S. D.:** Regina Ann Martin, Edler, Katherine E. Schaller — **Los Angeles:** Catherine Luby, Catherine Horton — **Comb, Ill.:** Anna Elting, Stella Douglas — **Milwaukee:** Margaret Ruplinger — **Levell:** Charles Himmelhaver, Rena W. berg, Fred Kremer — **Paterson:** Olga — **Pittsburgh:** Ann C. Staab — **Rochester, N. Y.:** Selicia Clary Pretraszkiewicz, I. Quirin, Sylvester Haley — **St. Bernard:** Henry Koepfle, Theresa Home, Mary Rittmeier — **St. Louis:** Louise Gampe, Wagner, Helen Hoefler, Bernard K. Mary Flak, Julia Meyer, Helen Held, ginia Ring — **Waterloo:** Rose McGinn — **Winnipeg, Canada:** Mrs. C. M. MacDonal Margaret Laraway, William Piggott.

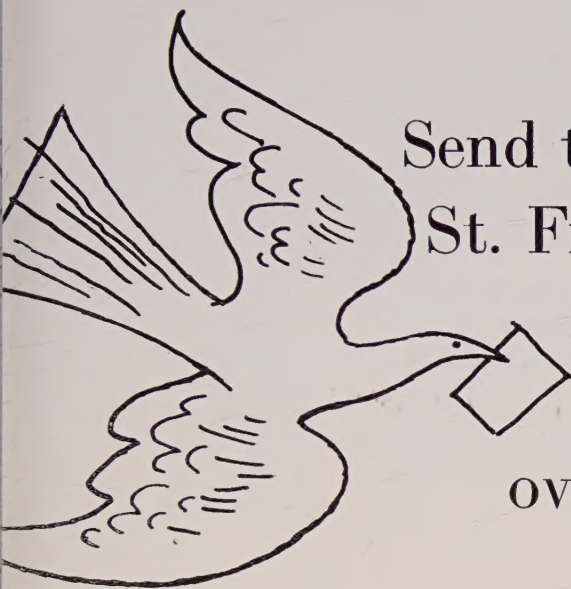
CALENDAR OF PLENARY INDULGENCES MARCH

- One Friday of Lent.
4. Mystery of the Way of the Cross (Feb. 12.)
5. St. John Joseph C. 1 Or.
6. St. Colette V. 2 Or.
9. St. Catherine of Bologna V. 2 Or.
15. The Thirteen Tuesdays in honor of Anthony begin.
18. St. Salvador C. 1 Or. — (Conv. April)
19. St. Joseph, G.A. & P.I.
22. St. Benvenute B. C. 1 Or.
25. Annunciation. G.A. & P.I.
26. Bl. Didacus Joseph C. 1 Or.
28. St. John of Capestrano C. 1 Or.
30. St. Peter Regalado C. 1 Or. (T. May 13.)



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